

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Ata*[1] (*approached/sprung: from afar*) Allah's command [x] so let-not you [z] affirmably hasten[2] it [x]; *subhana*[3] (*Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of*) Him, and *ta'aala* (*ever elevated* [*He*]) *amma*(*regarding*) what they[z] partner (*deities with Him*).	أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١
2. *Younazzelo* (*repetitively descends* [*He*]) the angels[4] by the *Roohe*[x5] (*His revelation/mercy/The Qur'an*) of His command[x] on whom[p] [*He*] wills of His *ebad* (*worshippers-/submitters/slaves*), that let-warn you [z] surely it [x6] (*is*), no an *elaha* (*a deity*) except Me, so *ettago'ne*[7] (*let you* [z] *reverently guard against the displeasure of Mine*).	يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ٢
3. [*He*] created the Heavens [w] and the Earth [w] by the right, *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they[z] partner (*deities with Him*).	خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٣
4. [*He*] created the mankind of a *nuttfa'ten* (*sperm-drop*) [w8] then *edha* (*suddenly/whereas*) he (*is*) *khasseemon* (*iterative antagonist*) manifester.	خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٤
5. And the *an'aama*[w9] (*cattle/sheep/goats/and camels*) [*He*] created it[w] for you[b]; in it[w] warmth and benefits[w] and from it[w] you[z] eat.	وَٱلۡأَنۡعَٰمَ خَلَقَهَاۖ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا تَأۡكُلُونَ ٥
6. And for you[b] in it[w] (*is*) a beauty[x] when you[z] home[10]	وَلَكُمۡ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ

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[1] The word "أتى"= *came/sprung from afar*! The commentators of The Qur'an are of *two schools of thought* regarding "أتى," loosely for lack of a better term, translated as: "*came* (sprung from afar) *Allah's command*!" Some maintains that it is His *Message*: (i.e. The Qur'an *and* the *true Hadeeth*). Others say that it is the *Day of Judgment* which is *approaching quickly* = *springing*, so with respect to Allah the *past*, the *present* and the *future* are *alike*! So we have to be ready for it *immediately*, always remembering that a *day* "*enda*" (*with respect to*) Allah is "*like one thousand year*(s) *of your reckoning*," as states (S22:47).

[2] That is its arrival!

[3] The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, see footnote 2643 above regarding *subhana*!

[4] See the *Lexicon* attached to this *Translation* regarding the word "الملائكة" although in the *plural* what is meant is *one great* and most eminent angel, that of *Gabriel*, peace be upon him! The plural designation is to indicate his eminence!

[5] It is stated in "اللسان" for the word "*ar-Rooh*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*!

[6] The pronoun "هـ" in "أنّه" refers to "*the right*" or "*the truth*" or "*the matter*," *all* are *masculine* genders!

[7] The letter "ن" in "فاتّقون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فاتّقون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[8] The word "نطفة" in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here "نطفة" is the male semen!

[9] The word "*al-an'am*" ="الأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خلف و ظلف"= *cattle, sheep, goats, and camels*!

(*in*) and when you[z] pasture (*out*)[11].	وَحِينَ تَسْرَحُونَ ﴿٦﴾
7. And [it[w]] carries your[n] loads to a *bala'den* (*region/country*) not be you[z] *ba'leghey*[x] (*you*[f] *are-reaching*) it[x] except by the selves' [w] hard-ship[12]; verily your [n] Lord (*is*) surely *Ra'oofon*[13] (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).	وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا۟ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾
8. And the horses[w] and the mules[x] and the donkeys[x] to you[z] ride it[w] and (*as*) an adornment[w] and [*He*] creates what not you[z] know.	وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾
9. And on Allah the path's direction[14]; and of it[w] (*is*) a deviator; and had [*He*] willed surely [*He*] (*would have*) divinely-guided you[b] wholes.	وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾
10. He Who descended from the sky [w] water[x] for you[b] from it[x] a drink; and from it[x] trees[w] in it[x] you[z] graze.	هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً ۖ لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾
11. Sprouts [*He*] for you[z] by it[x] the *zar'a*[15] (*crops before harvesting/sprouts*) and the olives and the date-palms[w] and the grapes[16] and of all the *thamara'te*[w] (*trees-/plant crops/fruits*) [w] verily in *tha'leka* (*afar-that-it/*) [x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*) for a people *yatafakkarona* (*iteratively cerebrating they*[z]).	يُنۢبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾
12. And [*He*] subjugated for you[b] the night[x] and the day[x] and the sun[w] and the moon[x] and the stars[w] *musakharaten*[17] (*they that are driven/subjectable beings*) by His command; verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'ten*[w] (*miracles/signs*) for a people cerebrating.	وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾
13. And what *thara'a* ([He] *created/propagated/manifested*) for you[b] in the Earth[w] dissimilar (*are*) its[x] [the] hues; verily in *tha'leka* (*afar-that-it/*) [x] surely (*is*) an *Aya'tan*[w]	وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ

[10] That is late in the day! Clearly the "*homing*" comes later in the day while the "*pasturing*" precedes it! But the reason for such *introduction* of the "homing" *before* the "pasturing" in order to *immediately conjoin* it with the "*beauty*" derived from the "*an'aam*" as they return home with their bellies full and their udders enlarged as they are full with milk and all are satisfied, the animals and their owners!

[11] That is in morning!

[12] The expression "**شِقِ الانفس**"=hardship to the *anfos* (*entities*) means *very difficult to reach* or *obtain*!

[13] The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "**الرأفة**" is a *protective*-mercy=clemency. And "**رؤوف**" is multitudinous protective mercy Doer or multitudinously clement. See **اللتاج**!

[14] That is to say upon Allah to *show* the direction to His way, although some people go astray!

[15] See the *Lexicon* to this *Translation* for the *significant* meaning of this word!

[16] Invariably throughout the Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" *is the Muslim*! And in another narration: verily only that "**الكرم**" *is the heart of the believer*! See **نزهة المتقين؛ شرح رياض الصالحين**. Refer to the *attached* list of *references*!

[17] The word "*musakharaten*" is *plural, objective noun*, meaning *they that are driven*, *subjectable beings*, for which there is no English equivalent, as *almost* always for objective nouns!

(*miracle/sign/proof*) for a people *yadhdha-kkarona* (*they*[z] *repetitively-reminisce*).	يَذَّكَّرُونَ ﴿١٣﴾
14. And He Who subjugated the sea[x] to you[b] eat from it[x] fresh meat and *tastakh'rejo* (*affirmably extract you*[z]) from it[x] an ornament[w] you[z] wear it[w]; and [*you*[s]] see the *folka*[x] (*ship/ships*)[x] plowers in it[x]; and to *tabtagho*[18] (*you*[z] *earnestly-quested*) of His munificence; and *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you[z].	وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُواْ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُواْ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُواْ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾
15. And [*He*] cast in the Earth[w] anchors[19] (*catches/fasteners-/stabilizers*), that not[20] [*it* [w]] wobbles by you[b] and rivers, and paths *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tahtadoona* (*you*[z] *find and accept the divine-guidance*).	وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾
16. And landmarks[w]/signs[w] and by the star they *yahta-doona* (*they*[z] *find and follow the aright-guidance*).	وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾
17. Does then Who [*He*] creates like who[p] [*he*] creates not; do then not you[z] reminisce.	أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾
18. And *en* (*if*) you[z] count Allah's boon[w21] not *tohsso*[22] (*you*[z] *comprehensively reckoned*) it[w]; verily Allah surely (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	وَإِن تَعُدُّواْ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾
19. And Allah knows what you[z] conceal and what you[z] disclosed.	وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾
20. And who[r] they[z] invoke of lesser than/without Allah not create they[z] a thing, while they (*are being*) created[23].	وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾
21. Decedents, other than quicks[24] while not perceive they[z] *ayyana*[25] (*when/which momentous period*) (*are to be*) resurrected they[z].	أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾
22. Your[n] *Elaho* (*Deity*) (*is*) an *Elahon* (*a Deity*) One; so	إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۚ فَٱلَّذِينَ لَا

[18] The word "طلب حثيثا" ="إبتغى" meaning: *earnestly quested*!
[19] That is the mountains!
[20] The particle "أنْ" has many *implicative* meanings, among them: "لئلا"= "*in order not to*!" See مغني اللبيب for إبن هشام.
[21] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
[22] The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, *not the simple enumeration*! See البصائر!
[23] Although the word "يخلقون" is a *present* tense but the reference is intended for the *past*! However, the Arabic language, being topped by The Qur'an, by way of *elegance and eloquence*, numerously uses the *present* to refer to the *past* or uses the *past* to refer to the *present*!
[24] The word "أحياء" is *subjective, masculine, plural noun*! It means: *they who are alive*! The word "quicks" mean "أحياء", in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*!
[25] The word "*ayyana*" = "أيانَ" really is "أي أوان أو أي حين," but with *reverence and magnanimity* for whatever "أيانَ" was used for! See معجم النحو is *which period*, a *specific and important* (momentous) *occurrence happen*!

who [r] not they [z] believe by the Hereafter [w] their hearts (*are*) negaters [w] and they (*are*) *mustakberoona*[26] (*they*[z] *affirmably stand haughtily above submission*).	يُؤْمِنُونَ بِٱلْءَاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾
23. *La'jaram*[27] (*inevitably-right*) truly Allah knows what they[z] conceal and what they[z] disclose; verily He loves not the *mustakbereena*[28] (=*to mustakberoona, in previous Ayah*).	لَا جَرَمَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾
24. And if (*had been*) said for them what descended your[n] Lord; said they[z]: the firsts' (*ancients'*) fables.	وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٤﴾
25. To bear they [z] their *awzara*[29] (*ill-burdens/ sins/ offenses*) complete[w] The *Qeyamatey's*[w] (*Judgment's*) Day and of *awzara* whom[r] mislead [them they [z]] by other than knowledge; lo, fouled what *yazerona* (*ill-burden they*[z]).	لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا يَزِرُونَ ﴿٢٥﴾
26. *Qad* (*already and affirmatively*) connived who[r] of before them, then *ata*[30] (*uprooted and destroyed*) Allah their *bon'yana*[x] (*fixed-and-aggrandized build*) [x] from the bases, so tumbled on them the roof from above them and *ata* (*came to*) them the torment from whence not perceive they[z].	قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾
27. Afterwards The *Qeyamatey's*[w] (*Judgment's*) Day [x] [*He*] disgraces them and says [*He*]: where (*are*) My partners whom[x] you[c] were mutually contending in them; said who[r] *oto* (*had been accorded/given they*[z]) the knowledge: verily the ignominy today and the ill (*are*) over the unbelievers.	ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ ﴿٢٧﴾
28. Whom[r] *tatawaffa* (*while dying receive*) them the angels (*while being*) *dha'lemey*[31] (*he-they injustice-doers*) (*to*) their selves [w] then they [z] cast the *salama* (*submission/ reconciliation/- peace*): not we were working of an ill, *bala*[32] (*certainly-not*), verily Allah (*is*) Omniscient by what you [c] were	ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍۭ ۚ بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ

[26] The word "*mustakbereen*"="مستكبرين" does *not* have an exact English equivalent *per se*! It is *plural*, *masculine*, *subjective* noun, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness.* Hence, we *transliterate* and *parenthetically explain*!

[27] The word "لا جرم" means *inevitable-rightly*! See التاج! To make the Arabic "لا" corresponds to the English *counterpart* "not" the "*inevitable*" is legitimately modified to "*not-evitable*" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "*Not evitable rightly*"= inevitably right!

[28] The word "*mustakbereen*"="مستكبرين," i.e. see footnote 2667 above!

[29] The word *awzar*= plural of "وزر"=*we'zr*, means: *heavy: burden/ sin/ offense*! Translated parenthetically here as "*heavy: burden/ sin/ offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be *fatal* to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the *seriousness* of such a burden in reference! See اللسان

[30] The word "أتى" = in such sentence-construct means is an Arabic *tongue* expression meaning: "*uprooted*" and *destroyed*! See اللسان!

[31] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

[32] The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="نعم," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

working.	بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾
29. So let-enter you[z] Hell's[w] doors, immortals you[z] (*are*) in it[w]; so surely wretched the *mathwa*[33] (*forced: long-term-/semi-permanent-abode*) (*of*) the *mutakabberena*[34] (*haughtiness-practicers*)).	فَادْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾
30. And (*had been*) said for whom[r] *ettaqaw* (*they*[z] *reverentially guarded not to displease Allah*) what your[n] Lord descended; said they[z]: *khayran* (*mercy/goodness/-desirables/provision/rain*), for whom[r] *ahasano* (*they*[z]: *rendered meritorious-deeds*) in this[w] world[w] *hasanaton*[w] (*a meritorious-deed*)[w]; and surely the Hereafter's[w] home[w] (*is*) *kharon* (*superior/worthier*) and surely *ne'ama* (*most excellent*) (*is*) the *muttaqeena's* (*reverential guarders' against Allah's displeasure*)'s home[w].	۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ﴿٣٠﴾
31. *Adnen's* (*Eden's*)[35] Paradises[w] enter it[w] they[z] run[w] from under it[w] the rivers; for them in it[w] whatever[36] they[z] will; like *tha'leka* (*afar-that-it/*)[x] requites Allah the *muttaqeena* (*reverential guarders against Allah's displeasure*).	جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ لَهُمْ فِيهَا مَا يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ﴿٣١﴾
32. Whom[r] *tatawaffa* (*while dying receive*) them the angels (*all being*) good, say they[z]: peace (*be*) on you[b] let-enter you[z] the Paradise[w] by what you[c] were working.	ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾
33. Do they[z] wait except that *ta'teya*[w] (*descend/come*)[w] (*to*) them the angels[x]; or *ya'teya*[x] your[t] Lord's command[x]; like *tha'leka* (*afar-that-it/*)[x] did who[r] of before them and not wronged[37] them Allah; [and] but they[z] were wronging (*to*) their selves[w].	هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾
34. So betided them misdeeds[w] (*of*) what worked they[z], and *haqa* (*deservedly besieged*) [by] them what they[z] were by it[x] *yastah'zeona* (*affirmably-jesting they*[z]).	فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٤﴾
35. And said who[r] they[z] partnered (*deities with Allah*): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbad we of lesser than/without Him of a thing; like *tha'leka* (*afar-that-it/*)[x] did who[r] (*were*) of before them; so is on the messengers	وَقَالَ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى

[33] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an obligatory one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

[34] There is *no noun* in English for "متكبّر" = *who is prideful/haughty*! To make a noun= "*haughtiness-practicers*"!

[35] The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it except a *prophet*, *seddique*, or a martyr!

[36] The particle "ما" is "إسم أو أداة شرط" = *conditional* noun/particle; or "إسم موصول" = "ما" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[37] See footnote 2768 above regarding "فاعل الظلم"="ظالم!"

except the announcement, the manifester.	ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٣٥
36. And *laqad* (*verily, already and affirmatively*) We missioned[38] in every *Ummaten*[w] (*people/community*)[w] a messenger that let-worship you[z] Allah and let avoid you[z] the *Ttaghoot*(*devil/tyrant/rules of irreligious man-made system*”); so of them whom[p] Allah had divinely-guided and of them whom[p] righted[w39] on him the misguidance[w]; so let-tread you[z] in the land[w]/Earth[w]; then let-see you[z] how [was[x]] consequence[w] (*of*) the deniers[x].	وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ وَمِنۡهُم مَّنۡ حَقَّتۡ عَلَيۡهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ٣٦
37. *En*(*if*) [*you*[s]] hanker over their divine-guidance, so verily Allah divinely-aright not whom[p] [*He/he*][40] misleads and not for them of *na’ssereena* (*iterative succorers*).	إِن تَحۡرِصۡ عَلَىٰ هُدَىٰهُمۡ فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ٣٧
38. And *aqsamo* (*they*[z] *oathed*) by Allah *jahda* (*ultimate*) their *ayma'ne* (*oaths*) not resurrects[41] Allah whom[p] [*he*] dies; *bala*[42] (*certaily-not*), a promise on Him (*absolute*)-right[43]; [and,] but most the mankind not know.	وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَا يَبۡعَثُ ٱللَّهُ مَن يَمُوتُۚ بَلَىٰ وَعۡدًا عَلَيۡهِ حَقّٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٣٨
39. To manifest [*He*] for them (*that*) which[x] they[z] differ in it[x] and to know they[z] who[r] unbelieved they[z] that they were liars.	لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخۡتَلِفُونَ فِيهِ وَلِيَعۡلَمَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمۡ كَانُواْ كَٰذِبِينَ ٣٩
40. Verily only Our say for a thing[x] *edha* (*when/if*) We wanted it[x] that We say for it[x]: let-be [*you*[s]] so [*it*[x]] is.	إِنَّمَا قَوۡلُنَا لِشَيۡءٍ إِذَآ أَرَدۡنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ٤٠
41. And who[r] emigrated they[z] in (*the cause of*) Allah from after what (*had been*) wronged[44] they[z] assuredly[45] *nobawwe'a* ([*We*] *deservedly ensconce*) them in the world[w] a *hasanatan*[w] (*meritorious-deed*)[w] and surely the Hereafter’s[w] remuneration (*is*) bigger, if they[z] were (*to*) know.	وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٤١
42. Who[r] *ssabaro* (*they held on patiently*) and on their Lord they[z] trust.	ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٤٢

[38] The word “**بعث**” carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*!

[39] The word “*righted*” is *feminized*, because it’s in *reference* to “*misguidance*” which is a *feminine gender* in Arabic!

[40] The word “**يُضلّ**”= “*misleads*,” in Arabic it gives the sense of “**يضل نفسه أو غيره**” similarly “*misleads*” either *himself* or *others*! Whereas the word: “*strays*” suggests *self* straying! Also, the *hidden* pronoun in **يضل** can also refer to Allah, [*He*]! See **القرطبي**!

[41] See footnote 2841 above regarding *sent*!

[42] The word “*bala*”= “*certainly-not*” is absolutely *not* synonymous to “yes”=“**نعم**,” see the *Lexicon* attached to this *Translation* for more elaboration!

[43] The Arabic text says: “**حقا**,” not “**حق**,” i.e. the word “**حقا**,”= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**!

[44] See the *Lexicon* attached to this *Translation* for “**فاعل الظلم**”=“**ظالم**”= “*injustice-doer*” and “**أظلم**”= “*wronger!*”

[45] The "**ل**" in "**لنبوئنهم**" is a *juratory* "**ل القسم**" ="**ل**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"!

43. And not We sent [of] before you^{g} except men [*We*] reveal[46] to them, so let-ask you^{z} the *Thekre's* (*The Qur'an's/he Book's*) folks^{w} *en* (*if*) you^{c} were, not knowing.	وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ٤٣
44. By the evidences^{w} and the writs and We descended to you^{g} the *Thekra* (*The Qur'an*) to [*you*^{s}] manifest for the mankind what *nozzela* (*had been iteratively descended*) to them, and *la'alla* (*craving currently unavailable deed that-/perhaps*) they *yatafakkarona* (*iteratively cerebrate they*^{z}).	بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ ٤٤
45. Had then secured (*their selves*) who^{r} connived they^{z} the *sayye'aa'te*^{w} (*demeritorious-deeds*)^{w} that Allah implodes by them the Earth^{w} or *ya'ateya*^{x} (*betides/eventuates over*)^{x} them the torment from whence not perceive they^{z}.	أَفَأَمِنَ ٱلَّذِينَ مَكَرُواْ ٱلسَّيِّـَٔاتِ أَن يَخۡسِفَ ٱللَّهُ بِهِمُ ٱلۡأَرۡضَ أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ٤٥
46. Or [*He*] takes (*punishes*) them in their transpose,[47] so not they (*are*) surely enfeeblers.	أَوۡ يَأۡخُذَهُمۡ فِي تَقَلُّبِهِمۡ فَمَا هُم بِمُعۡجِزِينَ ٤٦
47. Or [*He*] takes them on *takhawofen*[48] (*reducing by: gradual diminution at the extremities, or causing death to their notables*), so verily your^{n} Lord (*is*) surely *Ra'oofon*[49] (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).	أَوۡ يَأۡخُذَهُمۡ عَلَىٰ تَخَوُّفٖ فَإِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٌ ٤٧
48. Have [and][50] not they^{z} seen to what created Allah of a thing; shading its^{x} shadow *a'n* (*off*) the right and the lefts *sujjaddan*[51] (*they are in kowtowing manner*) for Allah while they (*are*) *dakheroona* (*they who became contemptible or of no significance*).	أَوَلَمۡ يَرَوۡاْ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ يَتَفَيَّؤُاْ ظِلَٰلُهُۥ عَنِ ٱلۡيَمِينِ وَٱلشَّمَآئِلِ سُجَّدٗا لِّلَّهِ وَهُمۡ دَٰخِرُونَ ٤٨
49. And for Allah kowtow what (*are*) in the Heavens^{w} and what (*are*) in the Earth^{w} of a *dabba'ten*[52] (*she-moving-creature*), and the angels while they not *yestakberoona*[53] (*they*^{z} *affirm their prideful haughtiness*).	وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ مِن دَآبَّةٖ وَٱلۡمَلَٰٓئِكَةُ وَهُمۡ لَا يَسۡتَكۡبِرُونَ ٤٩
50. They^{z} fear/know[54] their Lord from above them and they^{z} do whatever they^{z} (*are being*) commanded.	يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ۩ ٥٠

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[46] The word “**نوحي**” is rooted in “**وحى أو أوحى**” which denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And “**الوحى**” is *fire* or *king*! See **اللسان**!

[47] The word “**تقلبهم**”= “*their transpose*,” means their *betaking* themselves *uninhibitedly moving*!

[48] Reducing by: *frightening by gradual decrease from the protective* means at the *greatest* or *utmost* notables!

[49] The word “**رؤوف**” of “**الرأفة**” which is more *intensive* than “**الرحمة**,” as “**الرحمة**”=“mercy,” which is kindness imparting delight to its recipient; while “**الرأفة**” is *in addition* to “**الرحمة**” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “**الرأفة**” is a *protective*-mercy=clemency; and “**رؤوف**” is multitudinous protective mercy Doer or multitudinously clement. See **التاج**!

[50] The Arabic interrogative-castigatory particle “**أولم**” (implying negation) is made up of *three parts* (**(لم)**, **(و)**, **(أ)**“**أولم**,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The **(و)** = (and) component is **(و)** of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

[51] The word “**سُجّداً**” = “*sujjaddan*” is an *adverbial* construct, and there is *no* English equivalent, so I chose *transliteration* and parenthetical expression (*in a kowtowing manner they*)!

[52] For lack of a better term I chose a “*she-moving-creature*” for “**دابة**,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*!

[53] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[54] *Linguistically* the word “**خاف**” carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

51. And said Allah let-not *tattakhetho*[55] (*you*[z] *take and presume*) two *elahs* (*deities*), verily only He (*is*) One *Elahon*, so *eyyaya*[56] (*indeed particularizing Me*) so let-you[z] dread [*Me*].	وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ فَإِيَّٰيَ فَٱرۡهَبُونِ ٥١
52. And for Him what (*are*) in the Heavens[w] and the Earth[w]; and for Him the religion[57] *wasseban* (*ever-lastingly*); do then other than Allah *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَهُ ٱلدِّينُ وَاصِبًاۚ أَفَغَيۡرَ ٱللَّهِ تَتَّقُونَ ٥٢
53. And what (*is*) by you[b] of a boon[w58] so (*it*[w] *is*) from Allah; afterwards if touched/betided you[b] the harm then to Him you[z] louden.	وَمَا بِكُم مِّن نِّعۡمَةٖ فَمِنَ ٱللَّهِۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيۡهِ تَجۡـَٔرُونَ ٥٣
54. Afterwards if [*He*] doffed the harm off you[b] *edha* (*suddenly/whereas*) a team of you[b] by their Lord they[z] partner (*other deities*).	ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمۡ إِذَا فَرِيقٞ مِّنكُم بِرَبِّهِمۡ يُشۡرِكُونَ ٥٤
55. To unbelieve/(*be*) ungrateful[59] they[z] by what *aa'tayna* (*We accorded/gave*) them; so *tamatta'a* (*let-relish the transitory delight*) you[z] so will know you[z].	لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡۚ فَتَمَتَّعُواْۖ فَسَوۡفَ تَعۡلَمُونَ ٥٥
56. And they[z] make for what not know they[z] a lot of what *razaqna* (*We provided/allotted*) them; *ta-Allahey*[60] (*by Allah*) surely assuredly[61] (*shall be*) asked you[z] *amma* (*regarding*) what were you[c] *taftarona* (*you*[z] *craft a lie for fraudulent end*).	وَيَجۡعَلُونَ لِمَا لَا يَعۡلَمُونَ نَصِيبٗا مِّمَّا رَزَقۡنَٰهُمۡۗ تَٱللَّهِ لَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ تَفۡتَرُونَ ٥٦
57. And they[z] make for Allah the daughters *subhana*[62] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him; and for them what they[z] desire.	وَيَجۡعَلُونَ لِلَّهِ ٱلۡبَنَٰتِ سُبۡحَٰنَهُۥ وَلَهُم مَّا يَشۡتَهُونَ ٥٧
58. And if *bushshera*[63] (*had been told pleasant tidings*) an *ahado* (*lone/any-one*) (*of*) them, by a female remained his face blackened[64] while he (*is*) *kadheemon*[65] (*unrelentingly suppressor of his grief*).	وَإِذَا بُشِّرَ أَحَدُهُم بِٱلۡأُنثَىٰ ظَلَّ وَجۡهُهُۥ مُسۡوَدّٗا وَهُوَ كَظِيمٞ ٥٨

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[55] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is always taking *and making/presuming some-thing* of what was taken! Thus, it is *not* just the mere *taking*!

[56] The word "إيّاه," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

[57] The word "religion"= "الدّين" means the *whole criteria of the prescriptions and proscriptions of the religion*!

[58] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[59] The "كفر" has several meanings: (1) unbelieved, (2) rejected, (3) was ungrateful, or thankless!

[60] The word "*ta-Allahey*" is made up of *two distinct* components: the "*ta*"= "ت" and "*Allahey*!" The "*ta*" is "تـ القسم" =a "*jurative particle*," in English it's equivalent to "*by*" in the sense of: "*in the name of*;" and "*Allahey*" is "Allah" grammatically inflected because of the *prepositional genitive particle* "*ta*!"

[61] The "ل" in "النسألنّ" is a *juratory* "ل القسم" ="ل" *amounting* to= "التّأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

[62] The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

[63] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر \ يُبَشِّر\مُبَشِّر!

[64] The expression "*face blackened*" is an Arabic *tongue* expression meaning: appear on the face signs of displeasure and shame, or distress!

[65] See the *Lexicon* to this *Translation* for "كظيم" and its explanation.

59. Mutually veils[66] [*he*] from the people of ill of what *bushshera*(*he had been told pleasant tidings*) [by it[x]], does-/should [*he*] hold it[x] on a humiliation or [*he*] buries it[x] in the *tora'be*(*crushed sand*); Lo! Fouled what they[z] rule.	يَتَوَارَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ ٥٩
60. For whom[r] not believe they[z] by the Hereafter[w] (*is*) the ill parable/example; and for Allah (*is*) the parable/example the highest, and He (*is*) The Mighty The *Hakeemo*[67] (*infinite hekmah*[68] *Possessor*).	لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ مَثَلُ ٱلسَّوْءِ ۖ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٦٠
61. And had/if[69] Allah *you'aakhetho*[70] (*retributively-punishes*) the mankind by their injustice, [*He*] (*would have*) not left on it[w] (*the Earth*[w]) of a *dabba'ten*[w71] (*she-moving-creature*); but [*He*] defers them to *ajalen*[72] (*term-limit*) *musamma*[73] (*that which is designated and/or named*); so if came their *ajalo*(*term-limit*), neither slacken/tarry[74] they[z] tarrying hour[w] nor *yastaq'demo*(*affirmably advance*) they[z].	وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ٦١
62. And they[z] make for Allah what they[z] dislike and describe their tongues the lying: that for them the *husna*[w75] (*excellent result*); *la'jaram*[76] (*inevitably-right*) that for them The Fire[w] and that they *mufratton*[77] (*are made vanguards in it*[w]).	وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ٦٢
63. *Ta-Allahey*[78] (*by Allah*) *laqad*(*verily, already and affirmatively*) We sent to *Umamem*[w] (*nations/communities*)[w] of before you[b]; then adorned for them the Satan their works, so he (*is*) their *wa'leyo*[79] (*guardian/ally*) today and for them (*is*) a painful torment.	تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ٦٣
64. And not We descended on you[g] The Book except to [*you*[s]] manifest for them (*that*) which[x] they[z]	وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ

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66 The word "**تواري**" in "**استتر وراء حاجب**" = "**يتوارى**," i.e. veiled! And veiled= covered with a veil or concealed behind a cover! See **الهادي**!

67 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

68 See the *Lexicon* attached to this *Translation* for "*hekma*!"

69 The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when!' See **مغني اللبيب، إبن هشام**!

70 The word "**يؤآخذ**" in "**يؤآخذ هم**" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*! See **اللسان**! In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature" (*S*16:61) is a positive proof of this fact, i.e. that "**أخذ**" is *retributively-punished*!

71 For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

72 The word "**الأجل**" means term-limit, see **اللسان**!

73 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

74 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

75 The word "**الحسنى**" has more than one meaning in The Qur'an! So in addition to "Paradise" it means the "excellent result," the most desired result, as in this Ayah and Allah knows best! See **التاج**!

76 The word "**لا جرم**" means *inevitable-rightly*! See **التاج**! To make the Arabic "**لا**" corresponds to the English *counterpart* "not" the "*inevitable*" is legitimately modified to "*not-evitable*" and "rightly" is of course added to it to complete the meaning! Thus, "**لا جرم**" = "*Not evitable rightly*"= inevitably right!

77 That is their *share of torment* in The Fire is *hastened for them* and so they are *made among the firsts* in Hell!

78 See footnote 2499 above regarding "*ta Allaha'e*!"

79 The word "**ولي**" in "**وليهم**" could also mean: a friend!

differed in it[x] and a divine-guidance[x] and a mercy[w] for a believing people.	هُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾
65. And Allah descended from the sky[w] water[x] so [*He*] quickened by it[x] the land[w] after its[w] death; verily in *tha'leka* (*afar-that-it/*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/-sign/proof*) for a listening people.	وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾
66. And verily for you[b] in the *an'aame*[w80] (*cattle/sheep/-goats/and camels*)[w] surely (*is*) *ebratan*[w] (*an instructive-example*)[w] *nusqeykum*[81] ([*We*] *avail drink for you*[b]) of what (*is*) in [its[x]][82] bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers.	وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾
67. And of the *thamara'te*[w] (*trees/plant crops/fruits*)[w] (*of*) the date-palms[w] and grapes[83] *tattakhethona*[84] (*you*[z] *take and make*) of it[x] an intoxicant and a *rez'qan*[x] (*victuals for sustenance*)[x] *hasanan* (*ultimate meritorious victual*); verily in *tha'leka* (*afar-that-it/*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/-sign/proof*) for a cerebrating people.	وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾
68. And [revealed][85] your[t] Lord to the bees[w] that *ittakhethee*[86] (*let-take and make you*[y]) of the mountains[x] houses and of the trees[w] and of what they[z] trellis.	وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾
69. Afterwards let-eat[y] you[y] of all the *thamara'te*[w] (*trees-/plant crops/fruits*)[w] then let-trail[y] you[y] your[y] Lord's paths humbly/submissively; issues from its[w] bellies a drink[x] different (*are*) its[x] [the] hues[x] in it[x] (*is*) a cure for the mankind; verily in *tha'leka* (*afar-that-it/*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*) for a people *yatafakkarona* (*iteratively cerebrating they*[z]).	ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾
70. And Allah created you[b]; afterwards *yatawaffa* ([*He*] *fully receives you*[b] *while dead/dying*); and of you[b] who[p] *youraddo* ([*he*] *is to be reverted*) to meanest (*of*) the age, as-to not know [*he*] after (*his*) knowledge a thing;	وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌ

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[80] The word "the *an'am*'" ="الأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف وظِلف" = *cattle, sheep, goats, and camels*!

[81] The word "نسقيكم" *rooted* in "أسقى" and *not* "سقى!" And "أسقى" means *availed (liquid) for drinking*! See الراغب!

[82] The pronoun "هـ" in "بطونه" refers to a *masculine, plural, subjective noun*! The "milk" comes from the *females* only! So it comes from "*some*" of the "أنعام!" And the "*some*" is *masculine, plural noun*, thus "*its*[x]!"

[83] Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "الكرم," *never ever* the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" *is the Muslim*! And in another narration: verily only that "الكرم" *is the heart of the believer*! See نزهة المتقين؛ شرح رياض الصالحين Refer to the *attached* list of *References*!

[84] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making something* of what was taken! Thus, it is *not* just the mere *taking*!

[85] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

[86] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making something* of what was taken! Thus, it is *not* just the mere *taking*!

verily Allah (*is*) Omniscient, Omnipotent.	قَدِيرٌ ٧٠
71. And Allah favored some (*of*) you[b] above some in the provision[x]; so not whom[r] (*had been*) favored they[z], (*are*) surely *ra'ddey* (*forthwith-returning they*[z]) their provision[x] over (*to*) whom[r] possessed their *ayma'ne* (*right-hands*)[w] (*i.e. their slaves*), so they (*are*) in it[x] coequal; is then by Allah's boon[w87] reject they[z].	وَٱللَّهُ فَضَّلَ بَعۡضَكُمۡ عَلَىٰ بَعۡضٖ فِي ٱلرِّزۡقِۚ فَمَا ٱلَّذِينَ فُضِّلُواْ بِرَآدِّي رِزۡقِهِمۡ عَلَىٰ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَهُمۡ فِيهِ سَوَآءٌۚ أَفَبِنِعۡمَةِ ٱللَّهِ يَجۡحَدُونَ ٧١
72. And Allah made for you[b] of your[n] selves[w] spouses[w] (*wives*); and [*He*] made for you[b] of your[n] spouses[w] sons and grandchildren; and [*He*] provided you[b] of the goodies[w88]; do then by the falsehood[x] they[z] believe; and by Allah's boon[w89] they[z] unbelieve-/deny/reject.	وَٱللَّهُ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا وَجَعَلَ لَكُم مِّنۡ أَزۡوَٰجِكُم بَنِينَ وَحَفَدَةٗ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِۚ أَفَبِٱلۡبَٰطِلِ يُؤۡمِنُونَ وَبِنِعۡمَتِ ٱللَّهِ هُمۡ يَكۡفُرُونَ ٧٢
73. And they[z] worship of lesser than/without Allah what not possesses for them a *rez'qan*[x] (*provision*)[x] from the Heavens[w] and the Earth[w] a thing, and they[z] cannot (*i.e. not possible for them to do*).	وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَهُمۡ رِزۡقٗا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ شَيۡـٔٗا وَلَا يَسۡتَطِيعُونَ ٧٣
74. So let-not strike you[z] for Allah the parables/-examples; verily Allah knows and you[f] know not.	فَلَا تَضۡرِبُواْ لِلَّهِ ٱلۡأَمۡثَالَۚ إِنَّ ٱللَّهَ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٧٤
75. Struck Allah a parable/example: an *abdan*[90] (*slave*) *mam-lokan*[91] (*he who is being-owned*), not [*he*] strengthens over any-thing; and whom[p] *razqna* (*We gave victuals for sustenance to*)[x] him from Us a *rez'qan*[x] (*victuals for sustenance*)[x] *hasanan* (*ultimate meritorious victual*), so he expends from it[x] secretly and overtly; do they[z] level/even; the praise (*is*) for Allah, rather most (*of*) them not know.	۞ضَرَبَ ٱللَّهُ مَثَلًا عَبۡدٗا مَّمۡلُوكٗا لَّا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَمَن رَّزَقۡنَٰهُ مِنَّا رِزۡقًا حَسَنٗا فَهُوَ يُنفِقُ مِنۡهُ سِرّٗا وَجَهۡرًاۖ هَلۡ يَسۡتَوُۥنَۚ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٧٥
76. And struck Allah a parable/example: twain-men, an *ahado*[92] (*lone/any-one*) (*of*) them both (*is*) *abkamo* (*born mute*), not [*he*] strengthens over any-thing, while he (*is*) a burden on his lord, everywhen [*he*] directs him not *ya'atee* ([*he*] *produces*) by a *khayren* (*goodness/desirable-/worthiness*); is he level/even and who[p] [*he*] commands by the justice while he (*is*) on *Sseratten* (*road/way*) straight.	وَضَرَبَ ٱللَّهُ مَثَلٗا رَّجُلَيۡنِ أَحَدُهُمَآ أَبۡكَمُ لَا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَهُوَ كَلٌّ عَلَىٰ مَوۡلَىٰهُ أَيۡنَمَا يُوَجِّههُّ لَا يَأۡتِ بِخَيۡرٍ هَلۡ يَسۡتَوِي هُوَ وَمَن يَأۡمُرُ بِٱلۡعَدۡلِ وَهُوَ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٧٦
77. And for Allah the Heavens'[w] and the Earth's[w] invisible and not The Hour's[w] command[x] except like the sight's glance or it[x] (*is*) nearer; verily Allah over every-thing (*is*) Omnipotent.	وَلِلَّهِ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَآ أَمۡرُ ٱلسَّاعَةِ إِلَّا كَلَمۡحِ ٱلۡبَصَرِ أَوۡ هُوَ أَقۡرَبُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٧٧

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87 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
88 The word "**طيبات**" = "goodies" = "goodies, [w]"= a *feminine gender* means anything *delectable and legitimate*!
89 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
90 The word "*abdan*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!
91 The word "*mamlokan*" = "**مملوكا**" is an *adjective for a masculine singular*! There is *no* English equivalent fort it!
92 See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

78. And Allah *akhraja* ([*He*] *produced/ emerged*) you [b] from your [n] mothers' bellies, not knowing you [z] a thing; and [*He*] made for you [b] the hearing and the sights /insights and the *af'edata* (*keen-preoccupation of the hearts*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you [b] thank they[z].	وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ ٧٨
79. Have not they [z] seen to the birds [w], *musakharaten*[93] (*that are they*: *driven/ subjectable beings*) in the sky's [w] atmosphere; not holds them[w][94] except Allah; verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'ten*[w] (*miracles/-signs/ proofs*) for a believing people.	أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٧٩
80. And Allah made for you[b] of your[n] houses a repose-/dwelling, and [*He*] made for you [b] of the *an'ame's*[w] (*cattle/ sheep/ goats/ and camels*)'s [w] hides houses, *tasta-kheffona*[95] (*affirmably-lighten you*[z]) it [w] (*on*) your [n] travel-day and your [n] encampment-day; and of its [w] wool and its [w] fur and its [w] hair furniture and *mata'an*[96] (*chattel/ things for utility*) to a while.	وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ٨٠
81. And Allah made for you [b] of what [*He*] created shadows; and [*He*] made for you[b] of the mountains coverts[x]; and [*He*] made for you[b] *sarabeela* (*raiments/ mail*), protecting you [b] from the heat, and *sarabeela* protecting you[b] from your[n] *ba'sa* (*warfare*); like *tha'leka* (*afar-that-it/*) [x] [*He*] concludes on you[b] His boon, [w97] *la'alla* (*craving currently unavailable deed that/ perhaps*) you[b] *toslemoona* (*you*[z] *submit/ you*[z] *be Muslims*).	وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ٨١
82. So *en* (*if*) diverted they[z] then verily only on you[g] (*is*) the announcement[x] the manifester.	فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ ٨٢
83. They [z] know Allah's boon [w98]; afterwards they [z] repudiate[99] it [w]; and most of them (*are*) the unbelievers.	يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ٨٣
84. And day resurrect[100] [*We*] from every *Ummaten*[w] (*people, generation*) [w] *sha'heedan* (*witnesser/ testifier*), afterwards not (*to be*) permitted for whom[r] unbelieved they[z] nor	وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ

[93] The word "*musakharaten*" is *plural, objective noun*, meaning *they that are driven*, *subjectable beings*, for which there is no English equivalent, as *almost* always for objective nouns!

[94] The expression "[*she-them*] is to reflect the Arabic "**هنّ**" in the word "**يمسكهن**" which is in the *feminine* format, referring to the birds! And the "birds" is a "**جمع تكسير**"= "broken plural!"

[95] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

[96] The word "**متاع**" = "*mata'an*" has *many* meanings, among them: *furnishings*, *chattel*, *things for utility*! See the *Lexicon* attached to this *Translation* for more elaboration!

[97] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[98] Ibid!

[99] That is in the sense of *reject* or *refuse to recognize* it!

[100] The word "**بعث**" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*!

(*are*) they *yousta'ataba* (*to be sought to apologize*) they[z].	يُسْتَعْتَبُونَ ٨٤
85. And if saw they [z] who [r] *dhalamo*[101] (*they* [z] *wronged*) the torment then not lightened *a'n* (*off*) them and nor they (*are*) to be reprieved.	وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ٨٥
86. And if saw they[z] who[r] partnered (*deities with Allah*) they[z] their partners said they[z]: (*O*), our Lord those, (*are*) our partners whom[r] we were invoking of lesser than/without You[g]; so they[z] cast to them [the] say: verily you[b] surely (*are*) liars.	وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟ شُرَكَآءَهُمْ قَالُوا۟ رَبَّنَا هَـٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ ۖ فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ لَكَـٰذِبُونَ ٨٦
87. And cast they[z] to Allah then-day the *salama* (*submission-/reconciliation/peace*) and strayed *a'n* (*off*) them what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).	وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٨٧
88. Who[r] unbelieved they[z] and repelled they[z] *a'n* (*off*) Allah's path We augmented them a torment above the torment by what they[z] were corrupting.	ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَـٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ ٨٨
89. And day [*We*] resurrect[102] in each *Ummaten*[w] (*community-/people*)[w] *sha'heedan* (*iterative witnesser/testifier*) on them of their selves[w] and We came by you[g] *sha'heedan* on these; and *nazzalna* (*We repetitively descended*) on you[g] The Book, an exposition/elucidation for every-thing and a divine-guidance[x] and a mercy[w] and a *bushra* (*pleasing-tiding*)[103] for the Muslims.	وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَـٰٓؤُلَآءِ ۚ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَـٰبَ تِبْيَـٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ٨٩
90. Verily Allah commands: by the justice, and the benevolence, and *eta'e* (*giving*) the kin's possessors; and forbids [*He*] *a'n* (*regarding*) the profanity[w104] and the *munka're*[105] (*rationally objectionable or Sharey'ah prohibited deed/say*) and the *baghya* (*envy/selfish: excessiveness/-transgression*), [*He*] exhorts[106] you[b] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminisce you[z].	۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَـٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ٩٠
91. And let fulfill[107] you[z] by Allah's covenant if covenanted you[c] and let-not breach you[z] the *ayma'na* (*oaths*)[x] after its[w] ratification and *qad* (*already and affirmatively*) made you[c] Allah on you[b] Custodee; verily Allah knows	وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَـٰهَدتُّمْ وَلَا تَنقُضُوا۟ ٱلْأَيْمَـٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ

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101 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

102 See the *Lexicon* attached to this *Translation* regarding *sent*!

103 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبَشِّر\مُبَشِّر!

104 The Arabic word used is "الفحشاء," = the noun of "فاحشة!" See التاء! And "الفحشاء" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a *married* person and a partner *other than the lawful spouse*), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

105 See the *Lexicon* attached to this *Translation* for this rather important word!

106 The word "يعظكم" rooted in "وعظ" = "*exhorted*" or "*admonished*," and "موعظة," could mean: *exhortation* or *admonition*!

107 The word "اوفوا" from "الوفاء," = "التمام" meaning *gathering the last component of any obligation to make it a whole*! So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*!

what you[z] do.	اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾
92. And let-not be you[z] like who[u] unraveled-she[y] her yarn,[108] from after a strength[w] (*like*)-filaments[109]; *tattakhethona*[110] (*you[z] take and make*) your[n] *ayma'ne* (*oaths*) a *dakhalan* (*stealth-deception*) among you[b], that an *Ummaton*[w] (*party/community*)[w] she (*is*) *arba* (*more: numerous/prestigious/wealthier*) than *Ummmaten*[w]; verily only Allah essays you[b] by it[x] and to manifests [*He*] for you[b] The *Qeyamatey's*[w] (*Judgment's*) Day[x] what you[c] were in it[x] differing.	وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَـٰثًا تَتَّخِذُونَ أَيْمَـٰنَكُمْ دَخَلًۢا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾
93. And had willed Allah surely [*He*] (*would have*) made you[b] one[w] *Ummatan*[w] (*nation/community*)[w] [and] but [*He/he*] misleads whom[p]/who[p] [*H/he*] wills and [*He*] divinely-guides whom[p] [*He/he*] wills; and surely assuredly[111] you[z] (*shall be*) asked *amma*(*regarding*) what you[c] were working.	وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَـٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِي مَن يَشَآءُ ۚ وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾
94. And let-not *tattakheth*[112] (*you[z] take and presume*) your[n] *ayma'ne*(*oaths*) a *dakhalan* (*stealth-deception*) among you[b] then slips a foot[w] after its[w] firming, and you[z] taste the ill by what you[c] repelled *a'n* (*off*) Allah's path and for you[b] (*is*) a great torment.	وَلَا تَتَّخِذُوٓا أَيْمَـٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾
95. And let-not purchase you[z] by Allah's covenant a little/paltry price; verily only Allah has it[x] (*is*) *khayron* (*superior/worthier*) for you[b] *en*(*if*) you[c] were (*to*) know.	وَلَا تَشْتَرُوا بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾
96. What you[b] have depletes; and what Allah has remains; and surely [*We*] assuredly[113] requite whom[r] *ssabaro* (*they had held on patiently*) their recompense by *ahsa'ne*[114] (*perfecter and beautifuler*) of what they[z] were working.	مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾
97. Whoever [*he*] worked righteously of a male or a female, while he (*is*) a believer, then surely [*We*] assuredly[115] enliven him a good[w] life[w] and surely [*We*] assuredly requite them their remuneration by *ahsa'ne*[116] (*perfecter and beautifuler*) (*of*) what they[z] were working.	مَنْ عَمِلَ صَـٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

108 The lofty expression "*unraveled her yarn*" is an Arabic *tongue* expression meaning the person who *breaks* his/her covenant!

109 The word "أنكاثا" is an *adverbial* construct, but I can not find a *suitable* way for an adverbial construct except to parenthetically prefix "filament" with *like*, i.e. in a manner of!

110 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making something* of what was taken! Thus, it is *not* just the mere *taking*!

111 The "لَ" in "لَتسألُنّ" is a *juratory* "لَ القسم" ="لَ" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

112 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making something* of what was taken! Thus, it is *not* just the mere *taking*!

113 See footnote 2851 above only here regarding النجزين!

114 There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

115 Ibid, only here for لنحيين and لنجزين respectively!

116 There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

98. So if you[g] read (*read is in the past tense*) The Qur'an, then *ista'edh*[117] (*let-[you*[s]*] affirmably refuge*) by Allah from the Satan, the *rajeeme* (*the ever multitudinously stoned*).	فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾
99. Verily he, not for him (*is*) an authority over whom[r] believed they[z] and on their Lord they[z] trust.	إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾
100. Verily only his authority (*is*) over whom[r] *yatawallawnaho* (*they*[z]*: take him for guardian/ally/friend*) and who[r] they by him (*are*) *mushrekoona* (*he-they who partner deities with Allah, he-polytheists*).	إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴿١٠٠﴾
101. And if We interchanged an *Aya'tan*[w] (*Qur'anic statement*) (*in*) place (*of another*) *Aya'ten*[w] (=*Aya'tan*) and Allah (*is*) knowinger by what *younazzelo* (*[He] repetitively descends*), said they[z]: verily only you[s] (*are*) a *mufta'ren* (*crafter of lies for fraudulent end*); rather most (*of*) them not know.	وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾
102. Let-say [*you*[s]]: *nazzala* (*repetitively descended*) it[x] *Roho-al-Qudis* (*Arch Angel/Gabriel*) from your[t] Lord by the right[118], to firm whom[r] believed they[z]; and (*it*[x] *is*) a divine-guidance and a *bushra*[w] (*pleasing-tiding*) [w119] for the Muslims.	قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾
103. And *laqad* (*iteratively and affirmatively*) [*We*] know verily they say they[z]: verily only teaches him a human; tongue (*of*) which[x] *yulhedona*[120] (*bias/deviously-incline they*[z]) to him (*is*) an *Aajami* (*Non-Arabic*), while this[x] (*diction of The Qur'an is*) a tongue Arabic manifester.	وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾
104. Verily who[r] not believe they[z] by Allah's *Aya'te*[w] (*Qur'anic statements*) Allah divinely-guides not them and for them (*is*) a painful torment.	إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾
105. Verily only *yaftarey* (*[he] crafts a lie for fraudulent end*) the untruth who[r] not believe they[z] by Allah's *Aya'te*[w] (*Qur'anic statements*); and those, they (*are*) the liars.	إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰذِبُونَ ﴿١٠٥﴾
106. Whoever [*he*] unbelieved by Allah from after his belief, except whom[p] [*he*] (*had been*) coerced while his heart (*is*) tranquil by the belief; [and,] but who[p] *sharaha* (*he: opened/pleased/contented*) by the unbelief a chest; then on them (*is*) a wrath from Allah and for them (*is*) a great torment.	مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾
107. *Tha'leka* (*afar-that-it/*) [x] (*is*) because verily they *istahabbo*[121] (*they*[z]*: questingly liked/preferred*) the life[w] (*of*) this world[w] over the Hereafter's[w]; and verily Allah	ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهْدِى

[117] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
[118] The word "*right*," means *Allah's Speech*, which is *His Wisdom*, i.e. *real and true aright-guidance to all*!
[119] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر\ يبشّر\مبشّر!
[120] The word "الحد" has *many* meanings, among them: *deviously inclined*, not just inclined!
[121] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

divinely-guides not the people, the unbelievers.	ٱلْقَوْمَ ٱلْكَـٰفِرِينَ ﴿١٠٧﴾
108. Those (*are*) whom [r] Allah stamped[122] on their hearts, and their hearing, and their sights/insights and those (*are*) they the neglectors.	أُو۟لَـٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَـٰرِهِمْ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْغَـٰفِلُونَ ﴿١٠٨﴾
109. *La'jaram*[123] (*inevitably-right*), verily they in the Hereafter[w] they (*are*) the losers.	لَا جَرَمَ أَنَّهُمْ فِى ٱلْـَٔاخِرَةِ هُمُ ٱلْخَـٰسِرُونَ ﴿١٠٩﴾
110. Afterwards verily your[r] Lord, for whom[r] emigrated they[z] from after when they[z] (*had been*) tested, afterwards *jahado*[124] (*they*[z] *exerted their utmost mental/ physical and possessional efforts fighting/striving in Allah's cause*) and *ssabaro* (*they*[z] *held on patiently*); verily your[r] Lord from after that (*is*) surely *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ جَـٰهَدُوا۟ وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾
111. Day *ta'tee* [w] (*haps/comes*) [w] each self [w] arguing *a'n* (*regarding*) itself [w] and (*to be*) fulfilled[125] each self [w] what it[w] worked while not they (*are*) *yodh'lamoona*[126] (*to be wronged they*[z]).	۞ يَوْمَ تَأْتِى كُلُّ نَفْسٍ تُجَـٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾
112. And struck Allah a parable/example: a village[w] was[w] *aa'menatan* (*in a state of secured self-safety*), tranquil-she[y] (*it*[w]); *ya'atee*[x] (*appears/happens*)[x] it[w] its[w] *rez'qo*[x] (*provision-/victuals for sustenance*)[x] opulently from every place; so it[w] unbelieved by Allah's boons[w127] so Allah (*caused it*[w] *to*) taste *lebasa* (*general occurrence involving everyone as if intimately wrapping around each*) the hunger and the fear[128] for what they[z] were *yassna'ona*[129] (*carefully craft they*[z]).	وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَـٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١١٢﴾
113. And *laqad* (*verily, already and affirmatively*) came (*to*) them a messenger of them then denied him they[z] so took them the torment while they (*were*) *dha'lemoona*[130] (*injustice-doers*).	وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَـٰلِمُونَ ﴿١١٣﴾
114. So let-eat you [z] of what Allah *razaqa* (*provided*) you [b]	فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَـٰلًا

[122] The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

[123] The word "**لا جرم**" means *inevitable-rightly*! See **التاج**! To make the Arabic "**لا**" corresponds to the English *counterpart* "not" the "*inevitable*" is legitimately modified to "*not-evitable*" and "rightly" is of course added to it to complete the meaning! Thus, "**لا جرم**" = "*Not evitable rightly*"= inevitably right!

[124] The word "*Jahado*"= "**جاهدوا**,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

[125] The word "**توفى**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*! Thus, "**توفى**" means had been *endeavored and gathered the last part of an obligation and fully fulfilled it*!

[126] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

[127] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

[128] Some Arabic linguists said that: "**الخوف**"= "**القتل**!" See **تاج العروس**, and **اللسان**!

[129] The word "**يصنعون**" is rooted in the verb "**صنع**," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

[130] The "**ظالمون**" = "the injustice-doers," as "**الظلم**" = "injustice!"

goodly legitimate; and let-thank you[z] (*for*) Allah's boon[w][131] *en*(*if*) you[c] were *eyyaho*[132] (*indeed exclusively Him*) worship you[z].	طَيِّبًا وَٱشْكُرُواْ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ١١٤
115. Verily only [*He*] forbad on you[b] the carrion[w] and the blood and swine's flesh and what (*had been*) invoked for other than Allah by it[x]; so whomever [*he*] (*had been*) coerced neither a *baghen* (*selfish envier/ transgressor* [*he*]) nor an aggressor [*he*] so surely Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon*(*multitudinous mercy Giver*).	إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١١٥
116. And let-not say you[z] for what describe your[n] tongues the untruth, this (*is*) *halalon* (*sanctioned/ legitimate*) and this (*is*) *haramon* (*forbidden/ illegitimate*), to *taftarona* (*you*[z] *craft a lie for fraudulent end*) on Allah the untruth; verily who[r] *yaftarona* (*they*[z] *craft a lie for fraudulent end*) on Allah the untruth not prosper they[z].	وَلَا تَقُولُواْ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُواْ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ١١٦
117. Little *mata'aon*[133] (*resource for a transitory worldly delight*) and for them (*is*) a painful torment.	مَتَٰعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ١١٧
118. And on whom [r] *hado*[134] (*they adopted the Jewish "law"/ customs/ repented*) We forbad what We narrated on you[g] of before; and not We wronged[135] them; [and,] but they[z] were wronging (*to*) their selves[w].	وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۖ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمْ يَظْلِمُونَ ١١٨
119. Afterwards truly your[t] Lord for whom[r] worked they[z] the ill by a *jahalaten*[136] (*acting ignorantly or incorrectly*), afterwards repented they[z] from after *tha'leka* (*afar-that-it/*)[x] and reformed they[z] verily your[t] Lord from after it[w] surely (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ تَابُواْ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ١١٩

131 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*".

132 The word "إيّاه" = "أداة توكيد و حصرلضمير منصوب" = an article of *intensity* and *exclusivity* for an *objective pronoun*.

133. The word "متاع" = "*mata'aon*" is rooted in the word "متّع" = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

134 The word "*hada*" for the singular and "*hado*" for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

135 See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "*injustice-doer*" and "أظلم" = "*wronger*!"

136 The word "جهالة" = "*jahalaten*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some-thing *not correct*! So the "*jahalaten*" is *acting ignorantly or incorrectly*!

120. Verily *Ebraheema* (*Abraham*) [was] an *Ummatan*[w137] (*single believer in a community/possessed various traits found in a community*) [w] *gha'netan* (*he-devotedly-obeyer/submitter-/supplicant*) for Allah *haneefan*[138] (*soundly leaning* [*he*]) and not[*he*]was of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ١٢٠
121. Thanker (*he*) for His boons[w139]; *ejtabaha* ([*He*] *favorably and directly selected*) him and [*He*] divinely-guided him to a *Sseratten* (*specific and a single path*) straight.	شَاكِرًا لِّأَنْعُمِهِ ۚ ٱجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ١٢١
122. And *aa'taynaho* (*We accorded him*) in the world [w] a *hasanatan*[w] (*meritorious-deed*) [w] and verily he (*is*) in the Hereafter[w] certainly of the *ssa'leheena* (*righteous-people*).	وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٢٢
123. Afterwards We revealed[140] to you [g] that *ettabe'a* (*let-closely-follow*[*you*[s]]) *Ebraheema's*(*Abraham's*) sect[w]/faith[w] *haneefan*[141] (*soundly-inclined*[*he*]) and not [was] [*he*] of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ١٢٣
124. Verily only (*had been*) made the Sabbath on whom[r] differed they[z] in it[x] and that your[t] Lord surely rules among them The *Qeyamatey's*[w] (*Judgment's*) Day [x] in what they[z] were in it[x] differing.	إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ١٢٤
125. Let-invite [*you* [s]] to your [t] Lord's path by the *hekma'te*[w142] (*wisdom*) [w] and the exhortation [w143] [the] *hasanatey*[w] (*meritorious-deed*)[w]; and let-argue [*you*[s]] (*with*) them by which[u] it[w] (*is*) *ahsa'no*[144] (*perfecter and beautifuler*); verily your[t] Lord: He (*is*) knowinger by whom[p] [*he*] strayed *a'n* (*off*) His path and He (*is*) knowinger by the *muhtadeena*[145] (*they who found and accepted the divine-guidance*).	ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ١٢٥
126. And *en* (*if*) you[c] retaliated then let-retaliate you[z] by like what you[c] (*had been*) retaliated by it[x]; and *la'en* (*indeed if*) *ssabartom* (*held on patiently you*[c]) surely it[x] (*is*) *khayron* (*choicer/superior/worthier*) for the *ssa'bereena* (*people of patience*).	وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ١٢٦
127. And *issber* (*let-hold on patiently* [*you*[s]]) and not your[t]	وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ ۚ وَلَا تَحْزَنْ

[137] That means, and Allah knows best, *Ebraheem* (*Abraham*) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people!

[138] The word "**حنيفاً**" = "**ميلا**," in this *Ayah* is a *predicate* construct (for **كان**), hence "incliner/soundly leaning [*he*]. See **إعراب القرآن، لمحمود صافي**!! The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships!

[139] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[140] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*); and "**الوحي**" is *fire* or *king*! See **اللسان**!

[141] See footnote 138 above regarding "**حنيفاً**"!

[142] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[143] The word "**موعظة**," rooted in "**وعظ**" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*!

[144] There is no English word for **أحسن** =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[145] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!

patience except by Allah; and let-not sadden [*you*[s]] on them and let-not *tako*[146] (*be* [*you*[s]]) in constriction of what they[z] machinate.	عَلَيۡهِمۡ وَلَا تَكُ فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ ١٢٧
128. Verily Allah (*is*) with whom[r] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) and whom[r] (*are*) benefactors.	إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ ١٢٨

[146] *Tako=ta'kon*, shortened for *resoluteness and assertiveness*.